

# COMMON GROUND



MARCH—APRIL, 1954

VOLUME VIII NUMBER 2

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Cover Photograph : *Westmorland Fells in Spring*

(Photo : J. Hardman)

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*Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.*

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## Conditions of Tolerance

LEO BAECK



(Photo : Jane Bown)

*Rabbi Dr. Leo Baeck was one of the speakers in the B.B.C. Third Programme series on Toleration, and his talk completes the selection from the series to be reprinted in "Common Ground." Dr. Baeck, formerly a Rabbi in Berlin, is Honorary Life President of the World Union for Progressive Judaism. He is author of many works, his "Essence of Judaism" being especially well known.*

**T**OLERATION, neutrality, and sound common sense are psychologically related to one another. They are all based on a sense for what is essential, a sense of proportion and importance, a sense for what does and does not matter. On this sense depends a clear understanding of your way and purpose, and therefore true and lasting achievement. And, further, by this sense is conditioned all real seriousness, both taking things seriously and being taken seriously. If we try to share in mind and

spirit in everything that goes on in the land, or even in the whole world, if we try to approve or disapprove of *everything*, then our thoughts and feelings and opinions can quickly lose their significance, for ourselves as well as for others. It is only when trivialities are recognised for what they are that there is room for great things to unfold properly in our lives. It is a strength of the English character that it possesses this sense of proportion, this common sense. And perhaps it was a specially common defect of German character that people treated trivial and secondary matters in the style and with the passion proper to deep questions of *Weltanschauung*; so when a really important issue arose there was scarcely any room, scarcely any seriousness, left for it. This was often the beginning of intolerance.

### **The Holy Place**

Again, every man—at least every man whose thoughts and feelings have not atrophied or silted up—has his own inner possession, which belongs to him alone, his holy place, which has been given to him, or which he has won for himself. But this personal and holy possession can persist only if it retains its sanctity. This special possession must not be dragged into every trivial occasion. A deep conviction would gradually become superficial. Something that was once spoken with the whole heart and soul would become idle chatter. Faith, inner certainty, cannot so to speak be continually handed out in small change. Intolerance often grows from quarrels about peripheral matters conducted with an excitement and passion which should properly belong only to the great central questions. A man's sense of his own holy things has a chastity of its own, and it produces chastity. So he will only approach with a kind of inner trembling the place where he suspects the presence of another man's sanctities. Intolerance is basically unchastity.

A sense of tolerance has developed only very gradually in the modern world. It was a great advance when the right to believe differently, to be a dissenter, was given its first legal expression in the Glorious Revolution. Where this was established as an axiom, it was the State which became the great school of tolerance. Religious societies and political parties whose principles really demanded the negation of one another, learned to live together in a single historical unity, almost in a single unity of destiny. There was no longer any effort made to give explicit utterance to basic axioms or final consequences. But people were careful to avoid the chronic state of making a fundamental decision upon every question. Psychologically the beginning was a kind of armistice of unlimited duration. Then there followed an unwritten non-aggression

pact, and men came to value the economy of strength which resulted from this. The tolerance which developed in this way was at first merely negative, mere aloofness. But it is a psychological law in moral growth that from the root of "Thou shalt not" there grows "Thou shalt," and this is the fulfilment of "Thou shalt not."

So this negative tolerance grows into positive tolerance. First you grow accustomed to treating the other, that is the man who believes and thinks differently, not as any enemy who has to be constantly, or even occasionally, attacked; and then the way is open to trying to understand him. Then we begin to learn to approach him, to let him look into our own heart, so that he in his turn gradually opens a door into his heart. The inner motives of ourselves and of the other man come to light, and we begin to speak from heart to heart. And then one day we realise how much we have in common. We begin to acknowledge his life, to appreciate him, and we find we can scarcely appreciate ourselves unless we honourably appreciate him, or at least something in him. It is this sense of something in common, and the resultant appreciation of the other as something that is inseparable from a true appreciation of ourselves, which is true and complete and positive tolerance. Our understanding of him becomes a knowledge of what binds us to one another, and from this knowledge there grows a sense of likeness, even of identity of human dignity, in him and in us. We learn that the two cannot be separated.

### **Finding oneself in another**

Each man retains his personal convictions from which he neither wishes nor ought to depart. The content of each man's faith and conviction and hope is different, and it may even be definitely opposed to the other. But the ground, as it were, in his heart where this faith and conviction and hope grow, and where they draw their best and purest strength, is related and similar to the other, perhaps even identical. For the genuine and honourable qualities, the devotion and the loyalty, which struggle for expression in the one as in the other, are the same in spite of their opposition. It becomes possible to find oneself in the other, perhaps to find oneself anew; you find yourself again in him. True self-respect is awakened by a respect for the other. So we reach a new inner certainty and freedom by this kind of positive and free tolerance.

It is only in this inner freedom that we are in a position to confess ourselves truly, that is, to disclose our innermost real life. That first tolerance which was based on aloofness, on keeping our distance—and which was an important beginning—necessarily called a halt before the

most profound levels of our life. For this most profound and personal part of our life there was an agreement (tacit or explicit) of complete silence. You feared to confess what was nearest your heart, lest it should hurt the other, and so cut the bonds which bound you to him. You often behaved as if the distinctive thing, the special characteristic of this man and the community he represented, in actual fact did not exist. The great danger of this, of course, is that you overlook and miss the essential thing. You have the impression that you just do not look one another in the face. You can become so accustomed to being silent about the decisive difference between you that you meet only to avoid what is best and most real. The feeling can arise that the whole truth between men does not need to count, and even should not count.

### **Inner freedom**

That is why it is so important, so necessary for moral progress, that in the long run tolerance should not just be mere reserve or aloofness, but should rise into inner freedom. Those last and most real questions should also, most of all, be exposed openly and in their whole, undiminished significance, with that love for truth which is essential for true self-respect and respect for the other. This is demanded even by the great law of love of the other. This does not mean that the aloofness of which I have spoken is not still necessary in its proper place. For you must not make those inmost and deepest things into a subject of everyday chat and therefore of chatter. They must always remain extraordinary and holy. But in their own time, when the need is there, they must come forth, and then they must be clear and unambiguous. It is each man's task to be ready to give himself to the great whole, that is, to give his best and most real life. And it is his duty, which he ought not to avoid, to show openly and freely what his faith and certainty and confidence really are. The community which is created by such a readiness is strong and enduring; it will prove its worth in difficult hours.

There is a lively hope today that a European community, and a community of east and west, can be created. In this hope, too, the beginning must be with that first tolerance, with its sense of proportion, and its economy of forces, both spiritual and material. But the great task which is set by free and positive tolerance should always be kept in view—the tolerance, I mean, which discloses and appreciates what is characteristic and special to the other, and which both shows and demands respect. Inner freedom on both sides will meet in this kind of tolerance. They will go into the future together, true to themselves and to one another.

## The Individual in the Welfare State

SIR HENRY SELF

*At the second of three meetings on "Moral Problems of our Time" arranged by the London Society of Jews and Christians, "The Problem of the Individual in the Welfare State" was discussed. The first speaker was Sir Henry Self, K.C.B., K.C.M.G., K.B.E., President of the Modern Churchmen's Union.*

**L**ORD Justice Denning said recently that the new social order has created gaps in the legal system, but these gaps have been made good and the rule of law has prevailed in the Welfare State.

Can we say with equal truth that the moral law has prevailed in the Welfare State? Is it not a fact that the social revolution has made gaps in the moral law which seriously hamper the individual from developing as he should? And have these gaps been looked at and carefully examined?

St. Thomas Aquinas pointed out that man is guided by three factors: his power of reason; the external control placed upon him by government and the social order; and the control of mankind by divine guidance and providence, and of the individual by divine commands. The second factor can be said generally to control society much as the individual is governed by custom and sanctions. Custom and sanctions are restrictive in character; they seek to confine the individual within limitations. They restrict him from breaking out from the common level, and from displaying individual distinction above that level. The first and third factors enter human life in the form of conscience. Conscience creates an urge to do something, to be something, to develop something.

### Five Imperatives of Conscience

I want to put the question whether conscience can function as it should within the limitations imposed by the Welfare State. Conscience emerges as five imperatives:—(1) The pursuit of truth. Man has an intellectual conscience; he feels it is his duty to pursue truth with his utmost ability. We are all aware of the problem which confronts the scientist today; how far should he pursue truth despite the moral difficulties which may result? (2) The artist's demand for freedom to create and freedom for those who receive his work to appreciate the beauty which he is trying to put before them. In a well-ordered society, the ability and scope for art must be free. (3) The moral category of goodness as an adventure. Is it possible that in the Welfare State the urge for adventure tends to disappear? Morals and ethics may become stale and dry in a series of "Thou musts." (4) The great imperative of the reverence for life. Conscience demands that man retains full reverence for the mystery of life. Man must accept life as something primarily worth while, something which demands the full exercise of all his potentialities.



(5) The call of personality. In each of us there is a call to mould our life, to mould it into ourselves and our character, so that we integrate our whole being into what we call our "personality." This is the climax of the pursuit of the imperatives in the moral sphere.

### **Development of personality**

The Christian concept of man is that he is an analogue of God. He is a being made in the image of God, and has to advance by trying to develop his personality in response to the call which he experiences in this spiritual relationship. It is a fundamental fact that the personality of man is the culmination of a long period of development and growth from the ego into the individual, and from the individual into the plane of personality. In the Christian concept of society, man has no abiding place here on earth; his place is in the spiritual society elsewhere. The function of this world is a school for the making of souls. It is not intended to be easy and soft; it is a hard school, because it is striving to create something by opposing and overcoming difficulties. The emphasis is on the need to strive for the fulfilment of man's personality.

How far does the Welfare State make or mar these difficulties? We have first to acknowledge the tendency of the Welfare State to promote the "cabbage" outlook and to encourage a general proneness to mediocrity. Secondly, no adventure is encouraged by conditions which make for security from the cradle to the grave. I am convinced that easy living is fundamentally bad; it not only suppresses the desire for adventure but is against human psychology. If you deprive the individual of the necessity for striving for the means of living, you strike at the roots of his psychological development. You tend to create the ideal of a paradise here on earth, instead of concentrating on the hereafter. By concentrating on this life and conditions here, you turn men's minds away from that towards which they should be striving. Undue emphasis is placed on rights, and duties are apt to be glossed over. And there is a tendency to level down man's outstanding qualities and personality.

There is, however, a counter picture. Among the aims of the Welfare State are:—

- (1) To focus man very clearly with an understanding of his duties to society and his place in society.
- (2) The Welfare State should, and increasingly does, try to bring out the Christian idea that this world and this life should be as nearly as possible a reflection of the spiritual world that we dimly discern. The Welfare State offers great scope for trying to show how a community can shape life here—in a world manifesting truth, beauty and goodness.





*The Welfare State does not encourage adventure—but the spirit of adventure is not lost. It finds its expression in many forms, some good, some bad. The Outward Bound Trust is one of the many organisations that helps youth to form character by facing and overcoming difficulties. This photograph was taken at the Trust's mountain school at Eskdale.*

*(Photo by courtesy of Keystone Press)*

- (3) To offer in a unique form the possibility for creative adventure.
- (4) To manifest the great truth that love is the binding force of life. If the Welfare State stands for anything, it stands for the determination that the weakest shall not go to the wall, that the elderly and the sick shall be the care of the nation as a whole. The Welfare State offers the possibility of realising the spiritual values in a society knit together by love.

This one great claim must override all the blurring tendencies to which I have referred. Therefore, I submit that the Welfare State definitely makes for the future of the individual.

### CHRISTIANS AND JEWS

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## Responsibility and Service

SIR SEYMOUR KARMINSKI

*The Hon. Sir Seymour Karminski, a Judge of the High Court of Justice and President of the Jewish Board of Guardians, gave the second talk on "The Problem of the Individual in the Welfare State."*

PEOPLE are inclined to speak about the Welfare State as if it were something entirely new. That, of course, is quite inaccurate. One of the functions of the State is to provide against destitution. That is not a conception of this century. Historically, the State took over that duty after the Reformation, because the dissolution of the monastic houses left a gap which only the State could fill.

The provision of a Health Service is fairly recent, but even that is not entirely new. It was introduced in this country in 1911, under a Liberal government. Though increased in scope, it is more than 40 years old in conception, and, in Germany, even older.

The State does a great many things which we take more or less for granted. For example, it provides education. That is not a complete novelty, for it has been going on for nearly a hundred years. Education is now a statutory obligation; to some degree or other, up to the age of 15½, everyone in this country gets a free education. Defence, the provision of armed services, has been a State commitment for many centuries. The police force, originally administered on a purely local basis, is a little more than a century old in this country, and it is a service in that it provides protection against the criminal. Then there are all kinds of humbler services provided by the State—for example, the disposal of sewage.

The provision of legal aid is, however, something quite new in its present form. Previously this service applied only to the poorest section of the community. Legal aid is a good example of the Welfare State trying to "cushion" the impact of life on those who need it most.

### Paying for State services

The Welfare State is paid for by those who enjoy the services provided. The moral is that all who enjoy support or help from the State owe something to the State which provides it. The Welfare services are provided by the tax-payer and, in these days, everybody is a tax-payer. Very few people have an income so small that the whole is exempt from taxation. Almost whenever we spend money, part of it goes to the Welfare services, for instance, in bus-riding, or smoking. Almost every activity contributes something towards the Exchequer.

It is very easy, therefore, to get into the state of mind where we think, "I have paid for it anyhow." It is very tempting, when the State takes

away from every earner, directly or indirectly, a large part of his income, to say "They have so much of my money; now they owe me something." But being a citizen in the full sense of the word means something more than merely carrying out a cash transaction, and the Welfare State does present a very real problem in that it tends to inculcate selfishness and indifference to our neighbours and the world about us.

### **Voluntary effort needed**

On the other hand, I do not think even the most enthusiastic defendant of the Welfare State under-estimates the importance of voluntary effort. There are so many things which are wholly or partially untouched by the State. One of the most pressing practical problems of our time is the welfare of our old people. Our national institutions and local governments do their best, but they have not got the homes and the staffs to run them, and they cannot provide the service to old people which enables them to live happily. Voluntary services have to provide homes, voluntary staff and voluntary visitors. Boys' and girls' clubs are partly subsidised by State help, but they depend first and foremost on voluntary helpers. It is difficult to contemplate a boys' or girls' club without them. The work of personal visiting in hospitals and prisons is largely done by voluntary workers. In school welfare there is a happy alliance between the Ministry of Education and welfare authorities and voluntary workers. Again, a large part of our legal system is handled by volunteers—the Justices of the Peace who, in addition to their criminal jurisdiction, deal with far more matrimonial cases than go through the High Court.

In the published conclusions of the Royal Commission on Charitable Trusts presided over by Lord Nathan, the first two chapters deal with the whole aspect of voluntary work in its real relation to the Welfare State. The Commission pointed out that not only was the Welfare State relying on voluntary effort but was designed to do so.

### **Call for initiative**

No one who has had any experience of social work will doubt that the Welfare State depends upon the voluntary worker. It must be realised that the individual must keep on giving in service as well as in cash. The giving in service is not compulsory; it is something that we do because we feel that we ought and because we want to. The aim is to help those who lack something, to share with them our own better fortune. I agree with Sir Henry Self about the dangers of living "soft" in the Welfare State. All countries which have risen to great heights have achieved their position



#### THE WELFARE OF OLD PEOPLE

*Care of the elderly is one of the most pressing problems of our time, and depends mainly on voluntary effort. This picture shows a home for old people in the Jewish Community.*

*(Photo : Romney Studio)*

in the world by living adventurously. You cannot arrive at a degree of spiritual prosperity by living "soft" and waiting for somebody to do something for you at every turn. Most of us have had to work hard and take chances in order to get on in life.

I am sometimes appalled by young people who expect everything done for them. It is a dangerous point of view and one from which we are beginning to suffer. I do not believe that the Welfare State is designed to achieve "softness;" I believe it is designed to protect the most needy in illness, old age or disaster. It is not designed to protect the young who ought to be out adventuring for themselves.

In this Society of Jews and Christians, where we can all agree to differ but where we do agree on so many essentials, the cause of benevolence—which is, perhaps, a better word than "charity"—is common to all of us. It is a characteristic of both Judaism and Christianity. We associate the great Holy Days of the year with special offerings for the needy. Both faiths insist that God demands from us that

we give not only in cash but in service, to help others in their need, to make ourselves generally serviceable to those of our fellow creatures who need us.

The Welfare State has created many problems, but we are well aware of its dangers. We realise that it may produce slackness and, worst of all, that it may cause us to take for granted all the good things around us and think that we can get them without effort. That is the most cogent problem of the individual in the Welfare State. But if one is prepared first of all to recognise dangers and then to face them, those dangers tend to disappear.

## Teaching the Crucifixion Story

W. W. SIMPSON

IN a recently published volume of essays grouped around the general theme of "The Range of Reason,"\* Jacques Maritain has included an open letter he wrote some years ago to Mr. Hayim Greenberg, the editor of "Jewish Frontier." This was, in fact, a reply to an earlier letter by Mr. Greenberg himself, addressed "to a Christian minister" and dealing with the Christian teaching of the story of the crucifixion.

This is a perennial problem. Time and again speakers from the Council are asked by Jewish members of their audience what can be done to eliminate the seemingly timeless and universal causes of misunderstanding in the telling of the crucifixion story. Invariably the question is prompted by some unhappy experience of the questioner himself, of his children, or of some friend or relative. The idea that "the Jews" in every age and place are to be regarded as in some mysterious way responsible for the crucifixion dies hard, and many a Jewish child has been made miserable by the reproach of some non-Jewish school-fellow that "the Jews killed Christ."

It is therefore a matter of very great interest and importance to find so distinguished a Christian philosopher as Jacques Maritain addressing himself to this particular problem. It is still more gratifying that he has chosen to do so at the level of its deepest significance.

Clearly there is much that can be, and that urgently needs to be, done at the surface level of the actual presentation of the Gospel story. The "Ten Points of Seelisberg" which we published in our issue of March-April 1950 and which it is hoped shortly to reproduce in pamphlet form with a commentary, had many practical and pertinent suggestions to make to preachers and teachers on this matter.

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\*"The Range of Reason" by Jacques Maritain. (Geoffrey Bles. 15s. 0d.)

But, as Rabbi Dr. A. Altmann reminded us in his address at the Annual General Meeting in December, 1953 (see "The Meaning of History" in the last issue of *Common Ground*), history is not simply "a matter of pure facts." "History," he says, "is always event plus interpretation, because the event as such has no value and conveys no meaning unless it is lit up by some source of illumination which throws upon it a certain meaning and significance in a wider context."

### Careful handling of facts

This does not mean, of course, that the preacher or teacher is absolved from the responsibility of handling such factual material as he has at his disposal with the greatest care. Especially is this true in relation to his presentation of the Gospel records, and, within that general framework, particularly of the narrative relating to the Passion. Here, perhaps more than anywhere else in history, and with correspondingly disastrous results, emotion has been allowed to run away with reason, and generalisation and over-simplification to take the place of a sober assessment of the facts as they are recorded rather than as they are assumed to have been.

As to the importance of this aspect of the matter, M. Maritain leaves his readers in no doubt whatever. "The guilt of the crucifixion," he says, "was that of a few persons, the princes of the priests, and to a certain extent, the mob of those days, blind and cruel as the killers of the prophets had been."

His major concern, however, is with the underlying and universal significance of what then took place. The Christian, looking back on the event in the light of his faith in the divinity of Christ, "has good reason to call this guilt a crime of deicide" for so, in fact, it was. But, M. Maritain hastens to add: "It was not so with regard to the conscience of the judges. . . ." "At this point," he insists, "Christian teachers should emphasize the saying of St. Peter: 'I know that ye did it in ignorance, as did also your rulers,' as well as the words of Jesus on His cross: 'They know not what they do'."

### Rhetorical commonplaces

Later in his letter he lays great stress on the fact that "certain rhetorical commonplaces—such as the expression 'the deicide race'—which have been used for centuries in the vocabulary of Christian Gentiles, perhaps through some antisemitic motive, perhaps by mere coarseness of thought, are pregnant in any case with antisemitic potentialities." "Christian teachers," he adds, "have a duty to rule out such expressions which are definitely nonsense, as well as to purify carefully their language

of similar improprieties due to thoughtlessness and to the indifference of Gentiles heedless of what did not directly concern themselves."

But if he is emphatic as to what Christians should not teach, he is no less insistent as to what they should, especially in regard to responsibility for the crucifixion. "Who killed Christ?" he asks. "The Jews? The Romans? I have killed Him. I am killing Him every day through my sins. There is no other Christian answer, since He died voluntarily for my sins. . . . Jews, Romans, executioners, all were but instruments, free and pitiable instruments of His will to redemption and sacrifice. That is what Christian teachers ought to inculcate into their pupils."

It seems clear that if Christian teachers were to follow these injunctions some at least of the more obvious causes of misunderstanding between Christians and Jews might be done away. But more than this is needed; and the need is on both sides. It is that both Christians and Jews should seek a deeper understanding of what it was that actually happened in that event which Christians for their part have always claimed to regard as the crisis of history.

Readers of M. Maritain's letter will find in certain of the paragraphs, with which there is not space to deal here, a number of clues to the search for such an understanding. They may not agree, certainly at first sight, with certain of his conclusions. They may even react quite strongly

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against them. But at least they will find it difficult to remain indifferent. And nothing, perhaps, could be worse than mere indifference on the part either of Christians or of Jews to an event, the misinterpretation of which has given rise to so much suffering.

In conclusion, it is worth recalling that this letter, which was first published in a Jewish magazine, is now included as one of a number of essays on a wide range of religious, moral, intellectual, political and personal problems in which this distinguished Roman Catholic philosopher has much to say which Jews no less than Christians may well find to be speaking to their immediate situation and need. Certainly much of what he says about problems of class and race, and about the possibilities for co-operation in a divided world, is very relevant to the whole aim and basis of this Council's work.

## The Religious Experience

E. H. ROBERTSON

*The Rev. E. H. Robertson, M.A., B.Sc., Assistant Head of Religious Broadcasting, discusses the second volume of Canon C. E. Raven's Gifford Lectures.\* The first volume of the lectures was reviewed by Mr. Robertson in the September-October 1953 issue of "Common Ground."*

THE second volume of Gifford Lectures by Charles Raven has all the freshness of approach that we have come to associate with the greatest of our Liberal theologians. I say, "our," because Canon Raven is essentially a "British" liberal, who has little to do with the Continental or American species that bear that name. The lines of his thought go back to the Cambridge Platonists. He has a passionate faith in the New Reformation, which he proclaims at once humbly and with confidence. There is little mercy for those who stand disputing and splitting hairs, while the world rushes on in danger of utter destruction. This book is not academic, if we mean by that term a calm, detached discussion of important issues. It is shot through with controversy and phrases are fashioned in the white heat of a burning love for men. If you want to flavour Canon Raven in attack, read this extract:

"The gift of the Spirit, from being an abiding life 'in Christ' with God and the brethren, becomes in popular esteem first a talisman admitting to membership of the Church here and of heaven hereafter, and then a synonym for the privileges which the hierarchy is permitted to bestow, and finally a magical influence conveyed by the appropriate manual contact.

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\*"Experience and Interpretation"—the second series of the 1951 Gifford Lectures, "Natural Religion and Christian Theology," by the Rev. Canon C. E. Raven. Published by the Cambridge University Press, price 21s. 0d.

If this be thought an exaggeration let the critic of it consider in the light of an honest valuation of human worth the argumentations of ecclesiastics about the fate of the unbaptized, the validity of sacraments and the doctrine of apostolic succession. For it is surely impossible to believe that anyone accustomed to weighing evidence can assert that all members of the Society of Friends are damned or even outside the Church; that Presbyterian sacraments are not effective symbols and instruments of Christ's presence; and that the religious quality and destiny of Christians are conditioned upon the precise method by which the officers of the denomination to which they belong are chosen and consecrated. Yet all these contentions are logically inherent in Catholic orthodoxy."

### **Christian experience in modern thought**

The book opens with a reference back to old controversies, when T. H. Huxley called for a New Reformation. The Age of Science had opened new vistas and orthodox Christians too often refused to turn their heads and look down the new avenues of God's revelation. To read the Book of Nature side by side with the Bible, to see in both the same authorship; this in brief is the task of the New Reformation. These lectures set out to examine some aspects of the task of interpreting Christian experience in terms appropriate to modern thought. Raven believes the time is opportune. The extension of the field of science has made the old distinction between science and theology indistinct. It is no longer possible to say that science deals only with the general and has no room for the unique. Since the publication of this book, Dr. Frisch, in a Third Programme talk called *Individuality in Modern Physics*, has supported and developed Raven's statement. Canon Raven, of course, illustrates his argument from ornithology. "Wrens build their nests with different materials in different parts of the country: the final phrases of the Chaffinch's song vary both locally and individually." Then, in one of those fascinating footnotes, which are the delight of all who read his books, Raven tells us that the Bursar of his own college in Cambridge "has the gift of taming wild birds and for many years has known his Robins, Tits and Finches individually."

### **Evolution traced backwards**

Canon Raven shows the value of tracing the evolutionary process backwards, taking our start from the mature human and tracing the qualities that distinguish him. In this way, we discover, not how the human evolved, but the elements out of which the distinctively human characteristics emerged. The key to the process which begins in biology

and continues in history is thus seen to be its end. In this light he discusses the significance of Jesus, and maintains that a special effort to understand and appreciate the perfect Son of Man would prove of the highest value for the scientist and the historian. At this point in the discussion, another footnote lights up the argument. It is a quotation from Professor Ryles' *The Concept of the Mind*. "Man need not be degraded to a machine by being denied to be a ghost in a machine. He might, after all, be a sort of animal, namely, a higher mammal. There has yet to be ventured the hazardous leap to the hypothesis that perhaps he is a man."

### **Uniqueness of Christianity**

One issue more needs to be faced before Canon Raven can begin the general theme of the book. This concerns the uniqueness of Christianity. Recent tendencies to assert the uniqueness by denying the truth of all other religions are strongly opposed. Raven follows another school—the school of Alexandria:

"To trace, as Clement of Alexandria or our own John Ray loved to do, the 'many-coloured wisdom' of God in His works, to catch glimpses and foreshadowings of the way of Christ in the order of nature or the records of secular history, to find points of contact with Christian doctrine and experience in the writings of sages of India and China, of Persia and Arabia, this is not to diminish the unique significance of the Christ but to magnify His glory and confirm His claim. We cannot serve God or advance Christendom today by going back to the ancient lie which denies all virtue to the virtuous acts of the heathen or to its modern version that because God is the ground of all being therefore He cannot be in any sense an object of our thought. If love, joy, peace, fortitude and the rest are the fruit of the Spirit of God, it is difficult for an honest man to deny that where these are present, the same Spirit is manifested—even though it be outside the Churches; or, alternatively, that if this Spirit is God's Spirit, then God can be in some sense known to, accepted by and even incarnate in us."

### **Religious experience examined**

The rest of the book keeps close to the avowed thesis—"to see life steadily and whole in the light of Christ's revelation." It is a study of Christian experience and its interpretation. Interpretation there must be; but how shall it be expressed? Only in dealing with things can we fully describe our experience. With persons we can apprehend but not describe. In turn, Canon Raven examines the origin, character and interpretation of religious experience. He devotes successive chapters to

the Significance of Jesus, the Person of Christ, Christ and the Universe, Nature and God. All these show evidence of careful and penetrating work; but it is the last three chapters which will make the book a volume treasured in the experience of men. Here the theologian and scientist has laid aside his tools for a while and a Christian believer speaks with all the mature wisdom of years of suffering, fellowship and love. He speaks as heart speaks to heart out of an experience of Jesus Christ.

The first of these three chapters, the chapter on "The World and the Spirit," opens with indignation and grief. The Spirit has been quenched; the doctrine of the Holy Spirit has been thoroughly neglected. This doctrine which has always been essential has recently received a new and urgent demand from the field of science. We are becoming more and more conscious of purpose and continuity in the creative process: we are more deeply concerned with psychological and sociological analysis. Both cry out for interpretation in a fuller knowledge of the work of the Holy Spirit.

#### **Creative process as a whole**

Raven would see the creative process as a whole, culminating in Christ, and because of this he would regard it as reflecting God at every stage. He goes further and sees in man something that might be described as "of one substance" with the divine. Such a statement is likely to rouse the heresy-hunters; but Raven is not easily hunted. Christ came to give abundant life and that abundant life remains the chief evidence of the Spirit's presence. It may take unusual forms and efforts may be made to channel it; but they reveal only the danger of quenching the Spirit. "Here, as elsewhere," Raven says, "the scribes of the tradition are quick to assign such works to the Prince of the Devils: in so doing they were wrong once and may well be wrong again." Throughout this most important chapter, the reader is closely in sympathy with Raven's plea for the freedom of the Spirit; but he is also conscious of a certain irresponsibility, a recklessness in thought.

Perhaps that is how great truths are discovered and great lives lived. There is certainly a greatness about this chapter, which frightens the timid soul. This is not a book anyway for the timid soul. One quotation is enough to show that:

"A wide and ordered sensitiveness to the manifold splendour of God should ensure release from self-esteem. For the best it is enough; they grow up naturally into an increasing spiritual stature, without the violence of sudden conversion or the shock of gross betrayal. But for most there is need of the bitter experience of failure if they are to be schooled

into a reasonable humility. They must be broken that they may be emptied of pride and given the indispensable gift of a sense of tragedy. Spiritually they must have passed beyond death if they are to reach any maturity of life. The marks of their passage are thereafter plain for those who have eyes to see; and the effect of it is an emancipation."

That is clearly a piece of autobiography. Those who have known anything of the same experience will understand and be grateful for this book as a step towards interpreting it.

## Colour Bar

D. WALLACE BELL

"A COLOUR bar is an evil thing to have in your country. We have it—and we know what it is like once it gets a hold." So spoke an American visitor, when the "black ballot" was proposed in Birmingham's transport department over the employment of coloured workers as bus conductors and drivers.

The Birmingham situation reflects a much more widespread problem. Since the last war there has been a great increase in the number of coloured people in Great Britain, and for the first time in our history places other than the immediate environs of seaports are finding sizeable coloured groups in their midst. Most of the coloured people are British subjects, mainly from Colonial territories.

They have come here for a variety of reasons. Some, stationed in this country during their war service, have remained, or having been made welcome at that time have since returned. Some sought to escape from the status of "second class citizens" in their own lands, and believed that in the mother-democracy all men were treated as equal. Some were attracted by the higher standard of living in Great Britain, and want to make their home here. Others, similarly attracted, want to make money here and return to their own lands as (comparatively) rich men. (The same motive, but based on the low standard of living in Africa and the East, has in the past led many Englishmen to become settlers in the Colonies.) Many are students at our training colleges and universities, equipping themselves to lead their own peoples to higher levels of agricultural and industrial production, and political maturity. And some have just drifted in, sailors who have not returned with their ships.

Many have settled down happily, found work, and been accepted into the life of the local community; and this in itself is a clear proof that Great Britain has no general colour bar. The students, in particular, are

usually accepted without difficulty in our colleges, although some tell of instances of discrimination which they have met in their own experience.

But all too many coloured people meet with discrimination of one kind or another. They find it difficult to get lodgings—"I've had your sort before, and the other lodgers (or the neighbours) object. You had better go to a hostel." They can rent rooms only in the worst neighbourhoods, often in properties condemned as unfit for habitation, or which white people are unwilling to take; and they are charged exorbitant rents. They cannot get work, even where there is "over-employment" in the district; or they are given only the heaviest forms of manual labour. In public places—especially restaurants and buses—they are cold-shouldered; in some restaurants they are even asked to go elsewhere. They are rarely offered friendship by white people, and still more rarely invited into our family circles.

#### **Are these the causes of prejudice?**

As in every other form of discrimination, reasons are given which are based on the alleged characteristics of the coloured people themselves. They are said to come over here in order to live on unemployment benefit and national assistance, or to be lazy and unsatisfactory in employment, doing only the minimum they are compelled to do. No doubt a few are like that. Examples of bad behaviour are always easy to find, and are not confined to the coloured races. But the majority of coloured people in this country are, according to the evidence of those who have had experience of them under working conditions, at least as industrious as the rest of the population, and willing and eager to learn. Or it is said that they associate with criminal elements and encourage immorality. Again, this may be true of a small minority—as it is also true of a small minority of "whites." And it should be recognised that one of the complicating factors of the situation is that most of the coloured people over here are men. A man can "work his way over" on a ship; generally speaking a woman cannot. And single coloured men are not easily accepted into our homes—"do you want your daughter to marry a black man?" In consequence, the coloured man all too often has to seek companionship where it can most easily be found, and that, as always, is among the worst elements of our society. In fact, it is very unusual for a coloured man to abuse hospitality and friendship. A few mixed marriages do, of course, occur, not usually as a result of hospitality in our homes but more often from casual contacts; even so they seem, by and large, as successful as most marriages are in these days. And before we judge too harshly we should do well to remember that in most of our Colonial

territories, and even more in South Africa, the so-called "coloured" or "half-caste" communities are almost entirely the result of illicit unions between white settlers and native women at a time when white men found themselves in foreign lands without their own wives and families.

### **"England for the English!"**

In more general terms, it is sometimes argued that the coloured people have no right to come to this country to benefit from the high standards, the welfare services, and so on, that we have built up for ourselves, or inherited from the industry of our forefathers—an argument that conveniently forgets how much of England's wealth has resulted from the development of her colonies, and from the labour of those whose descendants are now in our midst.

Again, as in every other form of group tension, the prejudice is nearly always impersonal. We are not prejudiced ourselves—it is the other fellow. We cannot offer coloured men lodgings because "the other lodgers" would object; we cannot employ them because "the other workers" or "the customers" would resent it. Or, perhaps, we know one or two coloured men, and like them; they are good workers; but they are the exceptions and "on the whole" coloured people are—as they are generally thought to be. We judge, in fact, not by the ones we know best, but by those we know least about, and what we "know" about them is largely hearsay.

### **The real causes**

The real reasons for colour prejudice lie in ourselves. We set our standards by the characteristics of our own group, and judge degrees of difference as degrees of inferiority; we tend to "dislike the unlike"; we notice the worst examples of behaviour and generalise from them; we think "they are all alike"; and we do not want to face the real problems that are bound to occur when any two groups of people live side by side.

Perhaps all this is true of a small minority only of our own community. Most of our fellow-countrymen are, we believe, prepared to accept the coloured man on his individual merits not to condemn him out of hand by the colour of his skin. Unfortunately we are as liable as any other group to be judged by our worst examples, and the prejudice of the few is attributed to us all. Those coloured people who return to their own lands, and particularly the students who will become the leaders



of their own peoples, are all too apt to generalise from their most bitter experiences, and from the worst examples of prejudice which they or their fellows meet whilst living in our midst, and their subsequent attitude to this country will all too often be based on these impressions.

A colour bar is an evil thing in any country. We condemn it when we see it elsewhere. We now have the warning signs in our own land. If we ignore them—prejudice so easily spreads.

## Visiting a Synagogue

*One of the ways in which Jews and Christians can come to understand each other is by getting to know something of each other's ways of worship. The Council's filmstrips, "One God—the Ways He is Worshipped and Served," help towards this end, and so do exchange visits between Christian and Jewish groups. A visit to a Synagogue is a most interesting experience for a Christian, and it is hoped that the article below, based on such a visit recently arranged in West London, may encourage similar opportunities elsewhere. In a later issue of "Common Ground" we hope to report a visit to a North London Parish Church, to be arranged for members of a local Synagogue.*

A WELCOME evening was planned at the Hammersmith and West Kensington Synagogue on January 19th, when seventy members of the Shepherds Bush Baptist Tabernacle visited the Synagogue. They were headed by the Baptist Minister and his wife (the Rev. and Mrs. A. M. Limb) and the Mayor and Mayoress of Hammersmith (Councillor H. G. Reynolds, J.P., and Mrs. Reynolds).

The proceedings began at 8 o'clock when the Warden of the Synagogue welcomed the visitors, who were all seated in the Communal Hall. The programme of the evening was outlined to them, and the Rev. S. Venitt, the Jewish Minister, then gave an introductory talk on the Synagogue. The visitors, accompanied by their hosts, then proceeded to the Synagogue, where each man was given a *Kappel* (head covering) at the entrance. The Minister described the texts on the walls of the Synagogue, including the Prayer for the Royal House, as well as the Ark (which was opened but no Scroll removed), the Perpetual Lamp, the Chanucah Candelabrum, etc., as well as the Marriage Canopy which had been specially erected. He added that two Tablets containing the initial words of the Ten Commandments were usually displayed above the Ark, but in the case of that Synagogue these were outside the entrance. He remarked that when the late King George V and Queen Mary passed the Synagogue during the Jubilee Tour, they looked up and were visibly attracted by the Tablets.

It had previously been arranged that no questions should be put when in the Synagogue. The visitors then returned to the Hall, where they partook of tea and biscuits.

### **Exhibition arranged**

During their absence in the Synagogue, six trestle tables covered with white table cloths had been put up in the Communal Hall, each of which was arranged with meticulous detail. One was a Seder Table complete with Matzoth, four Goblets, and a Seder Plate upon which rested the traditional green herbs, maror, egg, shinbone, and even charoseth. The next table represented the "Sabbath Eve," with Candles, two daintily covered Chaloth, and a Goblet filled with wine; at the other end of the table was a representation of "Sabbath Ending," with Habdalah, Spice-box, etc. The third table centred round the Shemah, with a display of the "outward signs," the Tallith, Tzitzith, Phylacteries, together with the appropriate biblical texts in Hebrew and English.

The fourth table consisted of early Victorian prints of Jewish Ceremonial, with explanatory captions, a Synagogue interior, the Day of Atonement, inside a Succoth Tabernacle, a Home in mourning, the Synagogue on the Feast of Weeks, kindling the Sabbath lights, etc. The table displayed an open folio-volume of a Tractate of the Talmud, a printed miniature Torah Scroll, a Ketubah, a Chatan Torah Certificate, a large pulpit Bible in Hebrew and English, an illustrated Prayer-Book, a Barmitzvah Certificate, New Year Cards, and a Certificate relating to the Queen Elizabeth Forest in Israel. The sixth and last table contained miscellaneous objects, including two silver crowns with protruding cylinders for Scrolls of the Law, a large open Megillah, a Chanukah Menorah, three fine specimens of the Shofar, a Marriage Ring surmounted by a miniature House which was in ceremonial use during the Middle Ages; a silver-wrought Fish (period Middle Ages) with flexible scales containing spice for the Habdalah Blessing, and an ancient Maccabian oil-lamp fashioned of dried clay starkly ornamented with an aperture provided for the wick.

Two people were deputed to stand behind each table, and were well equipped to answer the many questions put by the visitors who showed deep interest as they went quite informally from table to table. Some visitors stood chatting with their hosts who then accompanied them on a tour of the exhibits. There were about one hundred people altogether.

At 9.15 p.m. the visitors resumed their seats which now faced the platform, for the panel session of "Any Questions?" A large number of questions, all with some religious content, were put, and were indicative

of the keen interest and quest for knowledge. A number were in connection with the things seen, or described, in the Synagogue.

Among the visitors was a blind man who had "seen" over the Synagogue. He asked, "The Christian blind have the New Testament in Braille. What is being done for the Jewish blind regarding the Old Testament?" He was informed that it was in process of preparation in Israel. He was deeply moved at the supplementary reply, that "the Talmud refers to a blind person as a *Sagi Mahor*, i.e., one who possesses a Great Light. For he, or she, has a great inner light, the magnitude of which those otherwise situated can hardly conceive."

It was with obvious regret that the visitors heard that owing to the lateness of the hour, 10.30 p.m., the proceedings must draw to a close. In reply to an expression of appreciation of the visitors, the Baptist Minister extended a warm welcome for a return visit to his Tabernacle. A subsequent report in the local Press referred to the evening as "one of the most interesting gatherings within the history of Hammersmith, and which could well mark a new era in Jewish-Gentile relations," a sentiment shared alike by both the Christian visitors and their Jewish hosts.

## Commentary

### ● To promote a greater good

In a remarkable allocution to a group of Italian Catholic jurists, delivered in December last year, His Holiness Pope Pius XII commented on the affirmation that religious and moral error must be impeded whenever possible on the ground that the toleration of error is in itself immoral. This affirmation, he said, "is not absolutely and unconditionally valid." From this he deduced that "the duty of repressing moral and religious error cannot be an ultimate norm (standard?) of action: it must be subordinate to higher and more general standards which in some circumstances permit, and even perhaps seem to indicate as the better policy, the toleration of error in order to promote a greater good."

It is, of course, temptingly easy for those who owe no allegiance to the Pope to comment on the gulf which so manifestly exists between the ideal here enunciated and the behaviour of many of his followers, ecclesiastical and lay, particularly in Italy itself, in Spain and in Colombia. But it is a temptation we do well to resist, for from the far-reaching implications of this principle few if any could claim complete exemption!

For the situation to which the Pope has thus addressed himself is one in which political no less than religious leaders are faced with the responsibility of having to discover a proper balance between the evils which may come from giving free scope to what are judged to be wrong doctrines, and those which may result from the attempt to suppress them. This is the dilemma which produced the slave camps of the U.S.S.R., the concentration camps in Nazi Germany, and all the present ferment that focusses around the name of Senator McCarthy. It is also the dilemma which produced the tortures of the Inquisition, the burning of the Smithfield martyrs, the death of Michael Servetus at the bidding of John Calvin and the excommunication of Spinoza by the Jews of Amsterdam. It is, in fact, a timeless and a universal dilemma only to be resolved, as the Pope so rightly insists, in the pursuit of the greater good.

Speaking as he was to lawyers and statesmen, the immediate reference of the Pope's address was to the relations between member States and the general comity of nations. The good which must be sought, therefore, was the good of the international community as a whole, as well as that of the individual states. But if the principle is valid in terms of international relations, it is reasonable to assume that it is equally applicable to the relations between the various groups that go to make up the community within the single state.

We may well be grateful for so timely, so statesmanlike and so challenging a statement. But we shall do well also to remember that it was addressed, not simply to a group of lawyers and statesmen in their purely professional capacity, but as being first and foremost men of faith. It is doubtful whether "the greater good" can be fully appreciated let alone faithfully pursued, by any who are without the ultimate sanction and inspiration of faith in the living God.

### ● Troubled Frontiers

A recent report by General Bennike, the Chief of Staff of the United Nations Truce Supervision Organisation in Palestine, that he could see no signs of any easing of tension on the Jordan-Israel frontier since the Qibya incident of last October, but rather the opposite, has been followed all too quickly by further incidents, which in their turn have resulted in a still further hardening of mutual attitudes as between Israel and Jordan.

It is surely high time that the statesmen of the world, and in particular of the United Kingdom and of the U.S.A., acknowledged what appears to be increasingly self-evident: namely that the problems of Israel-Jordan, and indeed of Israel-Arab relations, cannot be left to solve themselves whether in part or as a whole. Happily there is reason to believe that the

Secretary General of the U.N., Mr. Dag Hammarskjold, who recently made such a welcome visit to this country, is fully seized of the seriousness and of the urgency of this matter. We wish him success in any initiative he may take.

And in the meantime, we can only repeat what we said in the last issue but one of *Common Ground*, and stress again that "those who in this country feel any sense of concern about this situation owe it to those who are more directly involved, whether in the Middle East itself, or in the counsels of the United Nations, to keep themselves as well informed as possible, to refrain from hasty and *ex parte* judgments, and to help by their prayers and by their sympathetic understanding to create a mental and emotional climate conducive to the achievement and preservation of peace in this most troubled and yet strategically so important a centre of world affairs."

### ● Conversions in Israel

Concern has recently been expressed in the Jewish press both at home and abroad at the number of conversions to Christianity reported to be taking place in Israel. The suggestion that the majority of these conversions are attributable to the offer by certain missionary agencies of material inducement is bound to give rise to feelings of resentment on both sides and clearly calls for careful examination. To this task the Council's Middle East Group has already addressed itself, and it is hoped in due course to make known its findings in some detail.

In the meantime it is important that both Christians and Jews should recognise that what is at stake here is a question of method rather than of principle. Happily there is no evidence of any inclination on the part of the Israeli Government to depart from the policy of complete religious toleration in its relations with non-Jewish religious institutions which it has so faithfully pursued since the establishment of the State in 1948. This policy, incidentally, is in full accord with the principles laid down in Article 18 of the U.N. Declaration of Human Rights. There are indications, however, of a much less tolerant attitude on the part of individuals and groups within the State but outside official administrative circles. Such indications are none the less regrettable for being in some measure understandable and it is to be hoped that the appropriate authorities will do all in their power to further among the people of Israel the same spirit of tolerance which has so far inspired official policy in Israel.

At the same time the existence of legitimate grounds of objection to the methods and attitudes of certain types of Christian agencies must be frankly recognised. The "Holy Land," for many years now, and for

obvious reasons, has tended to attract to itself more than its fair share of missionaries, many of whom could hardly claim to be representative either of any established Church or of any considerable body of Christian opinion. It is among such individual agencies rather than among the more representative bodies that the use of unworthy, if not improper, inducements may be found. In this connection the Christian may well look to his Jewish friends for the exercise of the same kind of discerning judgment as the Jew properly, and with so much justification, expects from the Christian. There is no reason why either should condemn the many for the indiscretions of the few.

## About Ourselves

● We fast approach the season of Summer Schools. The Council is not arranging a residential school itself this year, but readers of *Common Ground* will, we hope, be interested in the week at Burley-in-Wharfedale, Yorkshire, arranged by the National Adult School Union. The subject is "Our Neighbour the Jew," and both lecturers are officers of this Council—the Rev. W. W. Simpson, and Mr. A. I. Polack. Particulars of the school will be found in an advertisement in this issue of *Common Ground*.

Others of our readers may be attracted by the University of London Extension Summer School at Wye College, Kent. One course in this school is of special interest: it deals with recent Biblical researches.

● The Willesden branch of the Council held its Annual General Meeting on February 16th, at the Anson Hall, Cricklewood. The meeting provided a distinguished panel of speakers, on the theme "Tolerance, Understanding and Goodwill." They were the Rev. Canon L. J. Collins, Chancellor of St. Paul's Cathedral, Mr. Basil L. Q. Henriques, C.B.E., J.P., Chairman of East London Juvenile Court, and Mr. Anthony Fell, M.P.

● Another interesting meeting was arranged by the London Society of Jews and Christians on March 9th, when Rabbi Leslie I. Edgar and Canon R. W. Stopford, C.B.E., spoke on "The

Jewish and the Christian Conceptions of God." This is to be followed by a further meeting on April 28th, at Kings Weigh Hall, Binney Street, W.1, when Canon C. E. Raven, D.D., F.B.A., will speak on "The Jewish and the Christian Conceptions of the Relation between God and Man." All readers of *Common Ground* will be welcome at this meeting.

● Elsewhere in this issue we print an article describing a visit by a Christian group to a Synagogue in West London. Such visits are by no means rare, and we often hear of them being arranged, sometimes as a result of contact between local Ministers and Rabbis, sometimes following a suggestion made by one of our own speakers. One such visit happened recently on the spur of the moment, at the close of a week-night meeting at a Methodist Church in Wimbledon, at which the Rabbi of a neighbouring Synagogue had been present as an invited guest. Another—this time a reciprocal visit—is reported from Manchester. After a special Youth Service one evening in the Cathedral, a number of young Jewish people visited the Cathedral, were shown round, and over light refreshments in the Refectory joined in an informal but lively discussion with members of the Cathedral Youth Fellowship. A few weeks later about twenty young people from the Cathedral paid a return visit to the Synagogue youth group, and spent an interesting, informative and enjoyable evening together.

## Book Notes

### **The Travail of Religious Liberty**

*By Roland H. Bainton*

(Lutterworth Press, 15s.)

A history of the struggle for religious liberty is no mere academic study. It is, as Professor Bainton says in his introduction, a chapter in the intelligent man's guide to the reading of his newspaper. Dr. Bainton's contribution to our understanding of the issue comes as a series of biographical studies of men who were engaged in the struggle for toleration in the 16th and 17th centuries. They are sympathetic studies of men who, whether persecuted or persecuting, sincerely believed that right was on their side. And they are impartial in their judgment: Calvin's Protestantism is

shown to have been as intolerant of what it conceived to be heresy as was the Inquisition of Torquemada. As Bainton points out, both Roman Catholicism and Protestantism had all three prerequisites for persecution: belief that they were right, that the point in question was important, and that coercion would be effective.

Whatever may be said of the first two counts (and belief that one is right is perhaps a universal characteristic of all who hold unequivocal convictions), the later chapters of Dr. Bainton's book, and the history of subsequent centuries, prove beyond all doubt that persecution is the very opposite of effective. The toleration controversy of the sixteenth century was in no small measure a reaction against persecution. Sebastian

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Castellio, whose portrait begins this section of the story, broke with Calvin precisely because of Calvin's persecution of Michael Servetus, and so started a chain of agitation which, Bainton contends, led in direct line to the English Act of Toleration.

The immediate issues of liberty are today somewhat different from those of the sixteenth century, but the characteristics of persecution, and even its methods, have not changed much. Nor has the ineffectiveness of intolerance, but unfortunately the intolerant cannot be convinced of this: history shows that man is unwilling to learn from history.

## Social Welfare

By John J. Clarke

(Pitman, 30s.)

The development of the Welfare State has increased, not reduced, the need for the social worker. In days gone by, however, he was to be found almost exclusively in voluntary services, and his essential qualifications were a deep human sympathy, and a knowledge of the particular problem with which he was dealing. Today he needs these same qualities, but in addition an understanding of the country's welfare services as a whole; and today he will, as likely as not, be working under a public authority, national or local. He must be an administrator as well as a friend in need; he must look forward to the future, as well as deal with the consequences of the present and the past. Social welfare work, whether in public or in voluntary service, still needs a strong sense of vocation, but today it calls also for a technical training and qualifications.

Mr. Clarke's book is intended to help the serious student to achieve these qualifications. The present volume is an abridgment of his earlier *Social Administration*, designed to cover the course of study in Social Administration prescribed for the Diploma in Social Studies of the University of London. It is, essentially, a text-book of social welfare services as they are found today, but under each head the author traces the historical development of the present service. He also emphasises throughout the interdependence of statutory organisation and voluntary

effort, and he never hides the gaps in the public services which must be filled by private initiative.

A foreword is written by the Rt. Hon. Arthur Greenwood. An appendix gives a list of Welfare Organisations, and a classified bibliography.

### Five Plays

By Kaj Munk

Translated from the Danish by R. P. Keigwin

(George Allen & Unwin, 16s.)

The name of Kaj Munk is scarcely known in this country but abroad and especially in Scandinavian countries it is a name to conjure with. His fame in the post-war period rests mainly on his skill as a dramatist and his power of interpreting the eternal protest of the spirit against tyranny and the crudities of egoism. But what originally caught people's imagination was his life story, the story of a Danish pastor whose sincere Christianity led him into inevitable conflict with the Nazis culminating in his own brutal murder.

The play which first drew upon Munk the hatred of the Nazis was "He sits at the Melting Pot." This has a Christian-Jewish motif and will be of especial interest to readers of *Common Ground*. But the one which, perhaps, best illustrates his dramatic power is "The Word," a play dealing in a homely, modern setting with the tremendous theme of "resurrection." Altogether

Mr. Keigwin is to be congratulated on bringing these plays and the personality of their author to the attention of English readers in such a skilful and attractive form. Let us hope that one or more of them may reach the English stage and so redress an artistic crime committed in 1938, when "He sits at the Melting Pot" was banned over here "lest feelings might be hurt at Berchtesgarden."

### Annual Report of the National Council of Social Service

(N.C.S.S., 1s. 6d.)

This pamphlet gives a comprehensive review of the growing activity of voluntary organisations in social service, and shows incidentally how invaluable is the co-ordination and exchange of views made possible by the N.C.S.S. itself.

### Peace Year Book

(National Peace Council, 1s. 0d.)

The 1954 edition of the Peace Year Book provides a guide to the United Nations and governmental international organisations, and contains comprehensive lists of British and foreign peace and international associations, books and pamphlets on world affairs. Among the new features in this year's issue is an extended Press list covering periodicals and news services of peace groups throughout the world.

## BOOKS RECEIVED

*We acknowledge with thanks the receipt of the following books. The inclusion of a book in this list does not preclude its review in a subsequent issue of "Common Ground."*

### Against the Stream

By Karl Barth

(S.C.M. Press, 16s.)

### The Final Solution

By Gerald Reitlinger

Valentine Mitchell, 30s.)

### End of an Exile

By James Parkes

(Valentine Mitchell, 15s.)

### World in the Making

By James Avery Joyce

(Abelard-Schuman, New York, \$3.50)

### God and the Unconscious

By Victor White

(Harvill Press, 21s.)

### African Traditional Religion

By E. G. Parrinder

(Hutchinson's University Library, 8s. 6d.)

## IDEAS FOR MEETINGS

**TRIO TEAMS**, each consisting of an Anglican or Free Churchman, a Roman Catholic, and a Jew, open an informal discussion in which members of the audience are invited to join. Trio discussions are arranged on various subjects, such as "You and Your Neighbour," "Rights and Responsibilities," "Why Religion?" "What is life for?" or other titles chosen by the group. The viewpoints represented in the team bring a new breadth of vision and an increased understanding into the discussion.

**FILMS** on group relations can be obtained through the Council. Titles include *Brotherhood of Man*, *Boundary Lines*, *Public Opinion*, *Make Way for Youth*, *Prejudice*, *Man—One Family*, and many others. These films are particularly suitable as an introduction to discussions. The Council has its own projector and screen, but on some of the films a hire charge is payable.

**FILMSTRIPS** entitled *One God—the Ways He is Worshipped and Served* depict the Anglican, Roman Catholic, Free Church and Jewish ways of worship and religious observance, the chief Holy Days and Festivals of the religious year, and the work of the Church and Synagogue in everyday life.

These filmstrips are available, with lecture notes, for purchase (price 24s. 6d. the set of four), or they may be used by speakers from the Council to illustrate their talks.

**RECORDINGS** of typical scenes in which prejudice is displayed against some minority group provoke the question: "What would **you** have done if you had been there?" Discussion following these recordings helps members of the group to understand the nature and causes of prejudice against groups, and to deal with awkward situations when they meet them in their own experience. Other recordings illustrate the way in which rumour grows as a story is passed on from mouth to mouth.

**INDIVIDUAL SPEAKERS**, Christian and Jewish, are available to address meetings on a variety of subjects.

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For these and other services, write to the Organising Secretary,  
the Council of Christians and Jews, Kingsway Chambers,  
162A, Strand, London, W.C.2.

